The Rulings of the Traveler

Based upon the book
Useful Rulings Concerning the Traveler
By Sheikh Abdullah Bin Abdur-Rahman Al-Jibreen



Islamic Infomation & Propagation

Memphis Dawah E-books

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In the name of Allah Most Beneficent Most Merciful. All praise is for Allah the Exalted and may the peace and blessings of Allah be upon His Messenger Muhammad and his family and companions and all those who follow them and their way until the Day of Resurrection.

Foreword

This e-book is based upon the book *Al-mufeed fee ahkaam al musaafir* (Useful Rulings Concerning the Traveler) collected by Muhammad Bin Abdur-Rahman al-Arefee

Some of the major issues addressed in this booklet are:

- **When is a person considered to be a traveler?**
- **Issues concerning combining and shortening one's prayer**
- **The fast of a traveler**
- **The Permissibility of Traveling alone**
- **Issues concerning the tayamum of a traveler**

This work is free for all to download from www.MemphisDawah.com , to distribute electronically, to read and print for personal study.

And finally we ask Allah by all of His most beautiful names and lofty characteristics to bless us with the truth, and bless us with following it and allow us to die upon it.

May Allah send his blessings upon our Prophet Muhammad and upon his family and his companions.

Ameen

Introduction

With traveling being much easier, much more widespread and different nowadays - one being able to travel half-way around the world within a day or so - Muslims must be familiar with its rulings.

However if one looks at the condition of those who are traveling nowadays, he would notice that many of them are unaware of the fundamental rulings of the traveler.

After noticing this and hearing so many questions from several different people about this issue of traveling, it became apparent that there was a need to gather rulings concerning traveling into a book.

So for this reason, we selected some issues and questions that are most commonly confronted by the traveler, and left those that are rare.

All of the questions originate from the book "Useful Rulings Concerning the Traveler" and are answered by Shaykh Abdullah bin Abdur-Rahman Al-Jibreen

We ask Allah to make this work beneficial to the reader.

The Memphis Da'wah Team

Fatawa Concerning the Purification of the Traveler

Question 1: A man is traveling by car when the time for Thuhr begins. While he is on the highway he looks for water from amongst his belongings in his car to perform wudu', but finds no water. However, he is certain that after a half hour, that he will reach a place where water is available. Is it permissible for him to make Tayamum and pray or should he delay his prayer until he reaches an area that has water?

Answer 1: Ali (May Allah be pleased with him) used to order the Muslims to delay the prayer until they reached water, if they were advancing towards a near place that had water. He used to prohibit them from praying until the water arrived if he sent someone to retrieve water. This was done except when they felt the time for prayer would expire before the water reached them or before they reached the water as Ibn Abi Shayba and others have said. For this reason the Fuqahaa said that it is better to delay the Tayamum to the latter part of the time for prayer, if you expect to reach water.

Question 2: We travel by car sometimes and the prayer time begins while we have no water with us, we stop, make tayamum and pray. Are our actions correct or are we obligated to bring water with us seeing that there is no hardship?

Answer 2: You are obligated to bring water if you know there will be a need for it and there is no hardship upon you, just as you would bring water for drinking and other purposes. On the other hand if you know you will reach water during your journey at a gas station, small town or you will reach your destination before the time leaves for prayer, then you are not obligated to bring water with you. It is always preferred to bring water since there is always the possibility of the unexpected, such as your car breaking down.

Question 3: A man is traveling by car when prayer time begins, so he looks for water for wudu' but does not find any, so he makes tayamum and prays. Afterwards he sees a bottle of water under his car seat that he had no knowledge of. Does he have to repeat his prayer?

Answer 3: As long as he thoroughly searched for water and did not find it, then he does not have to repeat the prayer since there was no negligence.

Question 4: A man who was traveling by car, while Maghrib prayer began, immediately performed tayamum, as a result of not having water, even though he knew he could have reached a gas station in fifteen minutes. He prayed immediately in order to pray as soon as the time for prayer came in. Was his action correct?

Answer 4: If he was sure he would reach water after a few minutes, yet he made tayamum, then his prayer is not valid because he prayed with tayamum while having the ability to reach water. He is allowed to continue traveling and delay the prayer even until time of Ishaa and pray them both together. This is why we said he should repeat the prayer.

Question 5: A man was traveling by car, pulled over to the side of the road to sleep, and when he woke up he found he was in the state of Janabah (Needing Ghusl). But the water that he had was only enough to perform Wudu'. So what should he do?

Answer 5: If the water is a small amount then use it to make wudu', and then perform tayamum in place of the Ghusl. As for the situation where the water is enough for him to perform Ghusl for some parts of the body and not others, then he should make Ghusl for those body parts and make tayamum in place of the rest. This is due to the general understanding of the verse:

"So keep your duty to Allah as best you can, and listen, and obey, and spend; that is better for your souls." {At-Taghabun: 16}

And the hadith "and if I order you to something then fear Allah concerning it as much as possible" {Al-Bukhari and others}

Question 6: A man traveling by car while the time for prayer began stops at a gas station but finds no water, except with a man who is selling water for a high unreasonable price. If he is able to afford it, does he have to purchase the (high priced) water or can he make tayamum?

Answer 6: He does not have to buy the water as long as it is expensive; on the other hand if the water was at regular cost or slightly above, then he would be obligated to purchase it as long as he could afford it. Otherwise it is sufficient to perform tayamum.

Question 7: A man was traveling by plane while the time for prayer began, so he went to the bathroom in search of water but found no water, only tissue. He requested water from the flight attendant, but he stated they had a low supply of water and it was reserved for drinking. What should he do since there is no dirt to make tayamum?

Answer 7: In this instance he makes tayamum on the floor of the plane so he strikes the ground of the walkway and performs tayamum then prays according to his situation. For indeed Allah says **"So keep your duty to Allah as best you can, and listen, and obey, and spend; that is better for your souls."** {At-Taghabun: 16} this is the ruling for the one who fears that the time of prayer will expire before arriving at his destination.

Fatawa Concerning the Prayer of the Traveler

Question 8: A man was traveling by car and stopped after sunset to offer Maghrib and Ishaa but once he got out the car he could not determine the direction of the qiblah. What should he do?

Answer 8: He should exert his utmost effort to find the direction of the qiblah, then he should pray towards that direction which he believes is most likely the qiblah. If after performing the prayer he discovers that he prayed towards a direction other than the qiblah, then there is no need to repeat the prayer. In some hadith it was mentioned that the Sahabah were on a journey and they differed about the direction of the qiblah so they prayed in varying directions based upon their assumption. In the morning it became apparent that some of them erred, and the Prophet did not order them to repeat their prayer. However if this person is in a town or a city, and was negligent in asking the people about the direction and thus prayed in the wrong direction, then he has to repeat the prayer. On the other hand, if he is in an uninhabited land and there is no one to ask and he tries his utmost in determining the direction of the qiblah and erred then he does not have to repeat the prayer.

Question 9: Two students of knowledge were traveling by car and they stopped to pray, each one pointing to a different direction they believed to be the qiblah. What should they do when they both claim to be certain that their direction is correct?

Answer 9: The people of knowledge mentioned that if two people differ about the direction of the qiblah while claiming the other is wrong, then it is not permissible for one to follow the other. As long as he is certain or resolute about his opinion, however if one is uncertain then he follows the one who is certain. If there are three people and one has no idea which way is the qiblah, and his two companions differ, then he should follow the one who is more reliable.

Question 10: A man lives in east Riyadh, and he wants to travel by car to Makkah. He got in his car (to travel) thirty minutes before the athaan of Asr. However, as soon as he was about to leave the city limits of Riyadh the athaan was called. Does he pray Asr four raka'ahs since he is still within city limits, or does he pray two due to the time of travel?

Answer 10: If the time for prayer began while he is still within city limits, then he must in this case pray four raka'ahs because he has not yet become a traveler. The Fuqahaa (men of jurisprudence) have explicitly stated that it is not permissible to shorten your prayer until you have left the houses and buildings of the city (city limits).

Question 11: A man arrives in his city at the time of Ishaa after returning from a journey. He enters the Masjid while they are praying Ishaa, but he has not prayed Maghrib. How should he pray?

Answer 11: He must pray Maghrib before Ishaa so that he will be praying in the correct sequence, but how does he pray? The scholars of the past say he prays Maghrib by himself or with his traveling companions, and he does not pray with those people praying the Ishaa prayer. This is the opinion of the scholars of the past.

However the contemporary scholars permit him to pray with the congregation which is performing Ishaa. They say he enters with the intention of praying Maghrib while they are praying Ishaa, but when the Imam stands for the fourth rak'ah he remains sitting reciting the tashahud and makes taslim silently or waits until the Imam makes taslim. Afterwards he stands up and performs Ishaa. By doing so he gets the reward of praying with the congregation and his differing from the Imam is overlooked and pardoned due to necessity. This issue is an ijtihaadi issue and it has extensive differing opinions, and I am of the first opinion, which is the opinion of the scholars of the past, like Muhammad ibn Ibrahim, and Abdullah bin Hamid, and is mentioned in the classical books of Fiqh.

Maghrib and Ishaa have differences, one being three raka'ahs while the other is four. If he prays three he will differ from the Imam and the congregation by his sitting reciting the

tashahud while the congregation is standing. There is no doubt that this differing is what the Prophet (Peace and Blessings be upon him) spoke about when he said "Indeed the Imam is there to be followed so do not differ with him" (Bukhari, Muslim). For this and other reasons our shuyukh found the first opinion stronger. So he prays Maghrib by himself, but if he finishes Maghrib or intentionally prays Maghrib quickly to catch the congregation which is praying Isha then this is good.

Question 12: You mentioned that he does not pray Maghrib behind one who is praying Ishaa, so is it permissible for one to pray Thuhr behind the one that is praying Asr?

Answer 12: Some Fuquhaa have mentioned that this is not permissible due to the differing in intention; however the correct opinion is that it is permissible because he is not differing in his actions. Rather the number of raka'ahs is the same and the way he prays is the same, this is permissible and this is the opinion of Ibn Taymiyyah.

Question 13: I was traveling while the time for Thuhr began so I parked at a gas station to pray. I entered the Masjid (attached to the gas station in this case) and caught the last raka'ah and after the Imam made Taslim I became perplexed. Did he pray shortened so that I would pray just one more raka'ah or did he pray four raka'ahs thus I would pray three more raka'ahs? So what do I do?

Answer 13: Most of the time the prayer in these masjids on the side of the road is shortened. So if you entered the prayer from the beginning there is no confusion, meaning that if he shortens you shorten, if he prays complete you pray complete. However if you catch raka'ah as you mentioned then you base your decision on the assumption that he is a traveler, thus making one more raka'ah after the Taslim. If it becomes apparent after you have prayed that the Imam did not shorten his prayer or that he is a resident, then you pray two additional raka'ahs to compensate for the deficiency. The Prophet (Peace and Blessings be upon him) "That which you catch of the prayer, pray it, and that which you miss make it up" (Bukhari and Muslim). On the other hand if you presume that the Imam is a resident (due to the Masjid being established, or the clothes of the Imam signifying that he is a resident etc.) then you should pray four raka'ahs to be safe.

Question 14: I was traveling when the time for Asr began so I stopped at a gas station, and started praying with the Imam with the intention of shortening the prayer. When we sat for the first tashahud I thought he would make the taslim, but to my surprise he stood up for the third raka'ah since he was resident. Should I make taslim after two raka'ah based upon my intention or should I perform four?

Answer 14: It is obligatory to stand up with them and change your intention to pray four raka'ahs, for if a traveler prays with a resident he prays four raka'ahs due to the statement of ibn Abbas (May Allah be pleased with both of them) "this is the sunnah".

Question 15: A traveler is praying with two other travelers with the intention of shortening the prayer, but he forgets and stands for the third raka'ah. He remembers after he has stood up and began reciting Al-fatihah, should he return to the sitting position?

Answer 15: Yes, because he started the prayer with the intention of shortening, so this is an addition to the prayer. It is similar to a resident praying five raka'ahs. This is the strongest opinion because he and the ones praying had the intention of praying two raka'ahs.

Question 16: A man was traveling and he made the takbeer for the Thuhr prayer forgetting that he was traveling. So after he started praying, he remembered he was traveling, therefore he made intention to shorten the prayer. Is this permissible, keeping in mind that he began the prayer with the intention of praying four raka'ahs?

Answer 16: Yes, there is no problem with him changing his intention from four to two. There is no problem with his prayer since he did not do anything to make it deficient. He is traveling therefore it is permissible for him to shorten his prayer.

Question 17: If a man is traveling by car, is it better to stop and pray each prayer individually in its appointed time, or to combine the prayers?

Answer 17: He should do which ever is easier, usually the person traveling likes to cover as much distance as he can in as little time as possible, even if he does not find difficulty in stopping. He inclines towards driving rather than stopping, thus in this situation it is better to combine.

Question 18: I slept before Thuhr and did not wake up until Asr prayer, so I went and prayed Asr at the Masjid. Then I traveled, but when I stopped to pray Maghrib, I realized that I did not pray Thuhr. How should I pray it now seeing that I am traveling, should I shorten or pray it completely?

Answer 18: The Fuquhaa mentioned that if the person traveling remembers a prayer that he did not perform while he was a resident, he prays it completely. Likewise if a resident remembers a prayer that he did not pray while traveling, then he also must pray it completely. Hence he must pray completely in both cases.

Question 19: Do the hadiths that forbid a man from traveling alone apply to our time?

Answer 19: The prohibition in these hadiths does not apply to our time, because many trips during our time are not truly journeys. * Secondly because he is not alone on the street by himself or secluded rather the streets are filled with cars and people coming back and forth. As for the Hadith "If the people only knew what was in traveling alone a man would not travel by himself" {Al-bukhari}, what is meant here is a person traveling down a vacant road for a long time without seeing anyone. There is no doubt that on this deserted road there is danger. Perhaps he may face highway robbers, or a wild animal might threaten him etc. Traveling alone in this situation is forbidden for the above stated reasons.
**** He is implying that many trips nowadays can not be called journeys (or traveling) due to traveler not fulfill the requirements to be called/considered a traveler. The requirements will be stated later.***

Question 20: Do the rulings of traveling apply to a truck driver who is constantly on the road, spending days and months on the road traveling from city to city with his merchandise?

Answer 20: Yes, he falls under the ruling of those who are traveling, as long he is on the road driving. However, if he reaches one of his destinations, then the rulings of traveling end for him, and he assumes the rulings of the resident.

Question 21: If the person traveling leads the prayer with two residents, is it preferred for him to shorten or to pray complete?

Answer 21: The Imam should take into consideration those of whom he is leading. If he finds that the majority of those he is leading are traveling then he should shorten the prayer and signal to those who are not traveling to complete the prayer after he makes taslim, just as the Prophet (Peace and Blessings be upon him) would do sometimes.

Such as when he prayed in Makkah with people who were predominantly from the Muslim army (10,000 men traveling) he shortened the prayers. As for those who were not traveling (residents of Makkah who accepted Islam) they were much less in number so he would shorten the prayer saying: "complete your prayer o residents of Makkah for we are travelers."

If the traveler is one and the rest of the congregation are all residents then it is best for him not to lead them in prayer in the first place, rather one of those who is a resident should lead them in prayer.

However if he did lead them in prayer then it is preferred that he prays complete (does not shorten the prayer). If he shortens it then he will cause them to pray the remaining two

raka'ahs individually and on top of that there might be amongst them those who are unaware of how to complete the prayer and might become confused.

Question 22: Once we were traveling by car and we combined Maghrib and Ishaa prayers at the time of Maghrib prayer and after we finished, some of us offered the Witr prayer while it was still Maghrib time. What is the ruling concerning our actions?

Answer 22: It is permissible and there is no problem in doing this. However as long as they will pray Witr individually and there is no hardship, then it is preferred to delay it until the Isha time. This is what I prefer while what they did was permissible. Some of the Fuqaha explicitly stated that it is prayed after the time of Ishaa even if the Ishaa prayer was advanced (like in this case).
However this is a point of difference. So it is best to leave this point of difference by simply waiting until after the time of Ishaa has begun, especially if he finds no difficulty in delaying it until after Ishaa time has begun. This is the safest stance and your actions will not be controversial.

Question 23: A man loaded his vehicle with all the things he will need on his journey and then entered it, intending to begin his travel. However, as soon as he entered and began driving, the athaan for Thuhr was called. Does he have to leave his car and answer the call to prayer with the congregation or he is permitted to continue driving and pray further along down the road when he is ready?

Answer 23: If he entered his car and began driving towards his destination then he can pray later further along down the road during his journey. HOWEVER he must pray it four raka'ahs. And if he finds a Masjid down the road on his way towards his destination and prays with them this would be good and if he did not find a congregation or Masjid and prayed alone this is fine.

Question 24: How do I pray Fajr if I travel by plane before the time of Fajr and I do not reach my destination until after the sun has risen? Do I delay it until my arrival or do I pray it on the plane?

Answer 24: In this case it is upon you to pray the prayer before the time expires and it should be prayed according to your ability. If you are able to pray standing then you pray standing, otherwise pray sitting while lowering your head during Ruku and sujood, making the lowering greater for the sujood. Make sure to face the qiblah if you are able to face it. Otherwise, pray towards any direction while making sure the prayer is performed in its proper time.

Question 25: I boarded a plane at Thuhr time and I knew that the plane would not land until five hours later; this will be before Maghrib time begins. Should I have prayed Thuhr and Asr on the plane or prayed them after the plane has landed?

Answer 25: As long as you know that you will arrive before the time for Maghrib prayer then in this situation you combine both of them after landing. The same applies if you boarded before Maghrib (you have performed Asr prayer) and you know you will arrive before the time of Fajr prayer. So you combine the prayers once you have landed because praying on a plane does not suffice you if you have the ability and time to pray after your arrival before the time for prayer leaves. And Allah knows best.

Question 26: Is combining the prayers always connected with traveling?

Answer 26: It is not a condition that you are traveling in order to be permitted to combine your prayers. Rather there are many situations which the shari'ah permits you to combine while you are not traveling.

- You may combine your prayers during heavy continuous rainfall that confine people in their houses while the streets are filled with thick, slippery and dangerous mud. In this case it is permissible to combine Thuhr and Asr also Maghrib and Ishaa.

- You may combine due to sickness in which one finds difficulty in performing wudu' for each prayer, difficulty in sitting and difficulty in performing the prayer. In this case it is permissible to combine Thuhr and Asr also Maghrib and Ishaa.

- You may combine your prayers if you are mustahaadah (having irregular continuous blow flood outside the time of menstruation) if it is difficult to make ghusl for each prayer. Although the scholars say that the combining for the mustahaadah is only in appearance. It appears to be combining, but it is not combining in its truest sense, because it is (really) to delay Thuhr until the last few minutes of the prayer are left and offer it, then immediately perform Asr prayer afterwards, after the first few minutes of it begin. The same applies for Maghrib and Ishaa prayers. (In essence you have not really combined the prayers because you have offered each prayer in its appointed time)

Question 27: A man is traveling to Makkah and he arrives during Thuhr time completely exhausted and fears that if he prays Thuhr and sleeps that he will oversleep Asr. Is it permissible for him to combine Thuhr and Asr so he may sleep until Maghrib?

Answer 27: He can combine as long as he arrives while being a traveler, so it would be as if he prayed them on the road. Especially since he is exhausted and worn out and fears that he will over sleep Asr prayer. So here, we would consider him as if he is still traveling. Some scholars have permitted the combining of the prayer for everyone who has the right to shorten their prayers.

Question 28: If the previous man combined while he was not tired and without necessity but rather he says "this is easier and more relieving", what is your opinion concerning this?

Answer 28: If he is not tired then it is **not** permissible for him to combine. Rather he must make each prayer in its appointed time since that is not a hardship.

Question 29: When is it permissible to combine ones prayers when he is traveling? Is it dependant on whether there is hardship?

Answer 29: It is well-known that it is permitted for one who is traveling from – let's say – Damam (a city located on the eastern coast of Saudi Arabia) to Makkah (located in close proximity to the west coast) **while he is actually on the way, in route (traveling to his destination)**, on his way from his originating point to his destination, to combine. He may combine two prayers during the prayer time of the first prayer (Jama' Taqdeem) or combine the two prayers during the time of the latter prayer. (Jama' Ta'keer) So every traveler is allowed to combine if he fulfils the previously stated condition. (When on is actually in route to the traveling destination)

Question 30: A man is traveling from Makkah to Riyadh and before he arrives in Riyadh he stops and prays Thuhr and Asr together during Thuhr time. He reaches his house in Riyadh later on before Asr. Does he have to pray Asr again with the congregation when the athaan for Asr is called?

Answer 30: Yes he must answer the call to prayer for several reasons:

- He is a resident and he has reached his home.
- He has prayed Asr before he was obligated to pray it. He is not obliged to pray Asr until the time begins. He prayed it before that time.
- He prayed Asr shorten (two raka'ahs) and when it becomes obligatory he will be a resident.

So I'm of the opinion that he must answer the call to prayer and pray it with the congregation four raka'ahs. As for the first time he prayed Asr, that would be considered a naafilah prayer and it will not suffice him. As for what has been related about some Sahabah praying their prayers shortened while seeing Madinah, this does not contradict what I just

mentioned, because the one traveling at that time might see his city but not reach it until after a considerable long time unlike today.

Question: 31: A man traveling stopped at a city to pray Thuhr and caught the last two raka'ahs of the prayer with the Imam. Is it permissible for him to make tasleem and end the prayer or must he pray four raka'ahs?

Answer 31: He is not permitted to pray two raka'ahs rather if a traveler prays behind a resident he is obliged to pray the prayer complete. It was said to Ibn Abbas (May Allah be pleased with both of them): "What do you say about a man traveling who prays two raka'ahs when praying alone and prays four raka'ahs when praying with the congregation." He said: "This is the sunnah."

Question 32: You mentioned that it is permissible to pray a naafilah pray inside the car during a journey. Is it a condition that he faces the qiblah or starts the prayer facing the qiblah?

Answer 32: The correct opinion is that he is **not** required to face the qiblah at the beginning of the prayer or to make takbeer towards it. Rather, the evidences are general in that he prays a naafilah prayer according to the direction that he is faces on his riding beast. Leaving off faces the qiblah is a concession for the traveler. He bends slightly for the ruko and sujood while making the bending over for the sujood lower.

Question 33: When does he say the supplication of the traveler? Is it as soon as he gets in his vehicle or after he begins to drive?

Answer 33: He says the supplication as soon as he gets in the vehicle, and the proof for that is:

In order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)." ***{Az-zukhruf: 13}***

This verse shows that by simply riding on the back of his riding animal or his vehicle he starts the supplication. There is no problem in him delaying it until he leaves his city. So he has some leeway, Alhamdulillah.

Question 34: Is it permitted for someone other than the traveler to pray a naafilah prayer in the car, such as someone traveling a long distance inside the city?

Answer 34: Yes, if he finds a hardship in standing, or he is praying the naafilah for one of the five obligatory prayers, and he is afraid that he might miss his opportunity to pray it if he waits until he reaches his destination.

Question 35: A man traveled from Riyadh to Abha (a city in southern Saudi Arabia) and will spend two days there before returning. Does he have to answer the call to prayer and pray with the congregation during his stay?

Answer 35: If he reaches Abha - for example - to reside there for a few days and he has a hotel or an apartment or he is residing with a friend in a house in which he enjoys the comforts that a resident enjoys such as a bed, air conditioning, fan, cold water along with other things that brings comfort to a resident, then in this case he is considered a resident and fall under the rulings of a resident, so he must answer the call to prayer and he may not shorten his prayers.

This is what I hold as the strongest opinion concerning the one who travels, due to the absence of hardship in travel, which the Prophet (Peace and Blessings be upon him) described as a piece of torment due to hardships and departing ones love ones.

On the other hand, if he is not settled in and is moving from place to place, eating at restaurants or preparing his meals outside the city in the rural or a tent that he has pitched and he sleeps at a place that is not comfortable and relaxing like sleeping in his car, then we would consider him still a traveler and he would be permitted to pray in the place where he is staying and so on, even if this period was as long as many days or months.

With this, we understand the actions of the Prophet (Peace and Blessings be upon him) during his stay in Quba, Al-Abtah (during the conquest of Makkah) and the farewell pilgrimage.

Question 36: Some Students of knowledge informed me that it is from the Sunnah to leave the naafilah prayers during travel except Witr and the Sunnah prayers before Fajr. Does this mean that we should not pray all other naafilah prayers such as the prayer of Duha and the naafilah prayers before and after the five obligatory prayers?

Answer 36: It is presumed that traveling will cause difficulties and the traveler usually faces hardships and challenges that require concessions to be made for him such as shortening the prayers that are four raka'ahs to two raka'ahs and being allowed not to fast during the days of Ramadan and other things.

So, due to this the one that is traveling is allowed to leave off the naafilah prayers. However, if the difficulties cease or lessen and he is able to endure, then I believe that in this case he should seek to increase his good deeds like the naafilah prayers, supererogatory fasting and multiply his good deeds in general that he was performing before he traveled. So he does not

desist from perform these good deeds because he is traveling, rather he should carry on as long as he find no difficulty in performing them.

Question 37: What is the ruling on traveling on Friday before the athaan for Jumuah?

Answer 37: Some scholars said it is disliked by explicitly saying that traveling on Jumuah is disliked, even before the athaan for Jumuah, such as during the early morning hours, on account of it being a time in which traveling is assumed to be void or blessings and success.

However, perhaps you could understand this dislike being during their time since there were only a few Masjids and if one traveled he would miss Jumuah.

As for our time, the Masjids are plentiful and it is possible to pray at one of the masjids on the road. And if he did not find a Masjid to pray in on the way he prays Thuhr and this is fine.

Question 38: Sometimes I keep myself busy while I am driving by reciting the Qur'an. Occasionally I recite verses that require one to prostrate, so how can I prostrate.

Answer 38: Bend your head slightly while continuing to keep your eyes on the road ahead of you and do not make the sujood long.

As for a passenger, his situation is different from the driver. If he can prostrate on the floor or seat then he should do so, otherwise he should prostrate however he can while making supplication. It is not a necessity to have wudu' before making this sujood. Some scholars said it is more befitting if he perform tayammum but the correct opinion is that he is not require to do so whether he read these verses in his car or in his house as Ibn Taymiyyah mentioned. Sujood of recitation and sujood Ash-shukur (prostration made to gratitude) are acts of worships separate from the rulings of other acts of worship that require purity and facing the qiblah.

Question 39: If we are traveling by car and we make several stops to pray should we call the athaan every time or is it sufficient to call the Iqaamah?

Answer 39: The traveler is ordered to call the athaan every time he prays even if he is traveling alone.

Abu Sa'eed Al-Khudri (May Allah be please with him) told Abdur Rahman Bin Sa'sa'h, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to call the athaan for prayer, raise your voice in doing so, for

whoever hears the athaan, whether a human , jinn, or any other creature will be a witness for you on the day of Resurrection"

Abu Sa'eed said he heard that from the Messenger of Allah (Peace and Blessings be upon him) {Bukhari}

So it is clear that from the benefits of the traveler calling the athaan is that the place and its surrounding area will testify for him. Furthermore by calling the athaan he would have praised Allah and glorified him.

Question 40: Sometimes a group of us stop at a Masjid on the side of the road to pray while traveling, should we call the athaan?

Answer 40: If the Athaan has already been called at that Masjid then there no need for you to call it. Normally if the prayer time begins the people at those masjids call the athaan and then establish the prayer. So if some travelers arrive at the Masjid after they called the athaan and prayed then there is no need to recall the athaan.

Question 41: I returned from a trip once with some students of knowledge and they mentioned to me that it is sunnah when arriving from a trip to first pray two raka'ahs at the Masjid. Is this applicable for our time or was the purpose simply to inform the family of the traveler of his arrival?

Answer 41: Yes, the sunnah for the one who is traveling when he returns from his journey is to pray two raka'ahs.

Ka'b Bin Malik (May Allah be pleased with him) said that the Prophet (Peace and Blessings be upon him) said, "If anyone returns from a journey let the first thing he does be to pray two raka'ahs" {Al-Bukhari and Muslim} Also when Jabir (May Allah be please with him) returned from a journey and halted his camel to sell to the Prophet (Peace and Blessings be upon him), the Prophet ordered him to go to the Masjid and pray two raka'ahs. {Al-Bukhari and Muslim}
These hadiths show that this was well known practice. The problem now is that now in our times the Masjids are closed between prayers and if you return from a journey outside of the time of prayer you will not be able to pray at the Masjid due to it being closed. In this situation you would pray the two raka'ahs at home and Allah knows back.

Fatawa concerning the fast of those who are traveling

Question 42: Is it preferred to fast or abstain from fasting if one is traveling during the month of Ramadan?

Answer 42: It is preferred for the one traveling to fast if there is no hardship and it is preferred to abstain from fasting if there is hardship.

Question 43: A person who normally fasts on Mondays and Thursdays traveled on a Thursday. Is it preferred that he fasts?

Answer 43: Aisha (May Allah be pleased with her) narrated that the Hamza Bin Amro (May Allah be pleased with him) asked the Prophet (Peace and Blessings be upon him): "O Messenger of Allah (Peace and Blessings be upon him) I am a man who routinely fast, should I fast while traveling? So he said, "Fast if you like or do not fast if you like."

This was a supererogatory fast that Hamza used to keep up and he hated to see days go by while not fasting. He would sometimes be required to travel so he asked the Prophet (Peace and Blessings be upon him) about this matter and his left him the option. So I say if the person regularly fasts and there is no hardship then there is no problem if he chooses to fast.

Question 44: A man returned from his travel in Ramadan during Thuhr time. He was not fasting during his journey. Is it permissible for him to continue eating and drinking after he returns since he was not fasting or must he wait until after Maghrib has begun.

Answer 44: He must not eat or drink until sunset since he has become a resident and is no longer traveling. So he must abstain from eating and drinking for the remainder of the day even thought he must make up that day.

If he sleeps with his wife during the remainder of the day he would have to expiate that sin (kafaarah). Whoever has an excuse for not fasting, and that excuse ceases (i.e., the excuse is no longer applicable) during the day time of Ramadan, takes the same ruling.

General Fatawa Concerning the Traveler

Question 45: How does someone know if he is considered a traveler? Is it determined by distance, by what is traditionally considered travel by the customs of the people or is it determined by time?

Answer 45: I believe the determining factor to be time and this is the opinion of Ibn Taymiyah (May Allah have mercy upon him). He says: "A man might travel a long period of time but only cover a short distance thus deeming him to be a traveler like the one who travels very slowly and cover a short distance. And the opposite could take place also being that a man may travel a long distance in a short time but not be considered a traveler."

Then he made an example, "If a man traveled by horse a distance, that is normally not traveled except that it takes many days, and returned that same day or night, then he would not be considered a traveler."

This is because this absence is not known in Arabic as travel. This opinion is the strongest opinion seeing that nowadays with the aid of cars a man might travel from Al-Qawaeyah to Riyadh in two hours and he sees his relatives in both cities then he returns home that night. So he would not be considered a traveler and his neighbor would not notice or detect his absence. His own family may not even notice because they saw him in the morning then they saw him at night. And they would not greet him when he arrives like that during the reception of a traveler returning from a journey unlike if he was gone for a long time. So if he traveled to a place only fifty kilometers away and resided there two days then he would be considered a traveler.
*** There are extensive differences among the scholars regarding this issue**

Question 46: Some scholars said that traveling is determined by customary understanding, meaning what the people would customary perceive as traveling would be considered traveling and what the people do not customary perceive as traveling would not be considered traveling. What do you think about this opinion?

Answer 46: Yes this is true that traveling is understood by the customary perception of the people, but which people?

There is no doubt that the perception differs from person to person and from society to society. So we must understand it by the customary perception of the Arabs. And the Arabs understood traveling to be the absence of a person for an extensive period of time.

Moreover they did not consider the absence of a person for a short time to be traveling. Now you see that the common person perceives every person that travels any distance as a traveler, whether for a long time or short. So you find people saying about a person going to Al-Mazaahamiyah from Riyadh (which is only 30 to 40 kilometers away) that so- and-so is traveling to Al-Mazaahamiyah while in reality this is not traveling. So be aware of this.

Question 47: Which is better, to travel by day or by night?

Answer 47: Traveling by night was preferred as a result of large amounts of highway robbers along the road. This is because the highway robbers would rest and sleep by night.

As for our time, it is totally opposite. The Prophet (Peace and Blessings be upon him) said, "Travel during the first part of the night for indeed the earth is obscured/concealed at night." {Abu Dawoud and others}

The Prophet (Peace and Blessings be upon him) said in another hadith, "Support yourself by traveling during the latter part of the day, the first part of the day and the first part of the night. {Al-bukhari}

However I believe it is better in our time to travel during the day. This is on account of that in the morning there is more security, safety, less accidents and the road is clearer because of the sunlight. So he is more alert about his surroundings, and more likely to avert danger, such as if an animal was to quickly dart into his path.

Note that traveling by night in our time differs from the past. In the past they liked to travel by night because of the serenity of the people in particular the highway robbers. Also because they were traveling over empty desert land so they would like to cover the distance as quickly as possible with the least amounts of stops and least exposure to the blazing heat of the sun.

Question 48: It has been narrated that the Prophet (Peace and Blessings be upon him) used to travel on Thursdays at Fajr time. So is it Sunnah for us to travel on Thursday at Fajr?

Answer 48: If it is no difficulty in travel at this time, then it is preferred. However, if your journey covers a short distance, then travel whichever day you like. The journeys of the past used to take a long period of time, sometimes taking anywhere from two weeks up to several months, nothing like our time in which we cover large distances within a day at the most. So there is no need to pick a specific day to travel or wait until early Thursday morning. There is much leniency in that matter Alhamdulilah.

Question 49: It has been narrated that the Prophet (Peace and Blessings be upon him) prohibited us from traveling to the land of an enemy with the mushaf. Does this prohibition still apply?

Answer 49: This topic has been discussed by the Fuqaha, and in particular ibn Mufleh in his book Aadab ash-shari'ah then I saw an explanation by Muhammad Rasheed Rida' who wrote that this prohibition was during the time when there were only a few Mushafs (printings of the Qur'an) that were copied as a result of being written by hand. They feared that if they traveled with the Mushaf to the land of an enemy, then it could be seized and the enemy might try to alter the Qur'an by making addition to it or deletions, hence confusing those who are memorizing the Qur'an.

As for now, the Qur'an is protected and well preserved. And it has been explained (through tafsir), printed (with an abundant amount of copies) and spread over the world so I see no reason for anyone to travel without a mushaf in this time during our current situation. And if you think about it, you find tens of thousands of copies of the Qur'an in non-Muslim lands and it is well distributed in their lands along with the interpretations into their languages. So the prohibition was due to a specific reason that no longer exists today.

Question 50: A woman resides in Riyadh and she has five adult daughters and one son that lives in Taif (located about sixty miles southeast of Mecca). She wants to travel along with her daughters from Riyadh to Taif with her male driver. Is this permissible keeping in mind that the women all are traveling without a mahram (a male relative whom a woman may never marry)?

Answer 50: Ideally she should not travel except accompanied by a mahram like if her son in Taif was to personally drive them down to Taif himself. However if this lady and her daughters can not arrange for one of their mahrams to drive them and it is a must, (necessity to travel) then she may travel with the driver with the condition that they believe no immoral conduct will take place between them and the male driver. So if they were in dire need to travel and they could not find a mahram to accompany them then we hope in this scenario it is would be allowed.

Question 51: Concerning making salatal-istikharah (Salat of Decision making) before traveling, should it always be done before making ones mind up whether to travel or not ; even if he wants to travel to make Hajj, Umrah or some act of worship?

Answer 51: Yes it is always best to perform salatal-istikharah before traveling because no one knows what might occur doing his journey even if it is for Hajj, Umrah etc. The one

intending to travel also does not know if that time is suitable to travel or not. Likewise he does not know if the trip will be successful or unsuccessful.

Question 52: What is the ruling concerning men who travel and are away from their wives as long as two or three years?

Answer 52: It is not permissible for a man to be away from his wife for more than six months. However if his absence is for some benefit such as seeking Islamic knowledge or seeking halal income and his wife consents to this, then it is permissible for as long as his circumstances require.

If his absence extends to two to three years, then whenever she requests his return, he must return if he capable.

Question 53: Some people of knowledge have mentioned that it is **not** recommended for the traveler to return to his home and family at night. They support this opinion with the hadith in which the Prophet (Peace and Blessings be upon him) prohibited men from returning from a journey and entering upon their families at night [found in Al-Bukhari and Muslim]. Sometimes we reach our homes at night and enter our houses. Have we done anything wrong?

Answer 53: This was in the past when the family of the traveler would not know when he is returning and the traveler would not be able to inform them of the exact date of arrival from the trip. They would not know if he would be gone one month or two months or even longer.

They used to be gone for an extensive period of time, and if one was to reach home at night he may find his wife disorderly and untidy and this might cause him to dislike her. This is the reason that, more often than not, if a woman's husband is gone she will not concern herself with her appearance like when he is present. That is why in some hadiths the Prophet (Peace and Blessings be upon him) made a clause "do not enter upon your families at night if you are returning from a journey until she (wife) has groomed her un-kept hair and has shaven her pubic hair. [Al-Bukhari and Muslim]
If they reach their city (at night) they would spent the night on the road until daylight then come to their families.

As for our time, usually the traveler knows the exact day and time of his return and the family will prepare for receiving him and the wife would beautify hersef.

On top of this, his journey is generally not for an extensive period, not to mention that he communicates with his wife over the phone during his entire journey. So in our time if a

traveler wants to return at night he calls and informs his family, thus removing the prohibition.

Question 54: Some people of knowledge say that it is encouraged for the traveler to bring a gift or souvenir back with him for his family. Is there any proof for this statement?

Answer 54: Customarily, people present gifts and souvenirs for their families after they have arrived from a lengthy trip in order to bring joy to his family. The family of the man who has returned from travel shows hospitality and generosity by preparing food and other things. So in turn it is befitting if he is generous by presenting them gifts.

Question 55: Is it from the Sunnah to appoint an Amir (Leader) every time we travel?

Answer 55: Yes, some people of knowledge stated that it is indeed from the Sunnah to appoint an Amir for each journey according the hadith (If three people set out on a journey then let them appoint one as the leader) {Abu Dawood and Saheeh Al-Jami}

The wisdom seems to be that the leader is to be consulted when there are differences although this leader can not necessarily compel them to confirm to his opinion, rather he too should consult with all those traveling along with him.

In addition it has been said that appointing a leader is intended for long journeys, as for short journeys in which there is normally no differences due to shortness and simplicity of the travel, it is not necessary for them to select a leader. However, if they do this, then it is fine.

Question 56: Do you call the athaan for each prayer when combining prayers while traveling?

Answer 56: When you combine prayers you call only one athaan and you make an iqaamah for each prayer. So there will be one athaan and two iqaamahs.

Conclusion

All praises and thanks are due to Allah for the completion of this work. We thank him for aiding us and giving us the ability to complete this work. Remember this is an abridged translation of the book “Useful Rulings Concerning the Traveler”. Those who would like to expand their knowledge on the topics and have an understanding of Arabic may refer back the unabridged work.

We ask Allah to make this work be a benefit to the readers.

Ameen